

LEVEL
ONE

Christian Education Magazine

YOUTH CRUSADE

AND

COLLEGE DAY

NUMBER

January - February

1939

Attention!

The timeliness of the Youth Crusade Movement can hardly be overestimated. That interest in creative religious thinking and living on the campus—as in the nation at large—has been at a noticeably low ebb for the last twenty years can hardly be refuted. The Church faces this fact in the spirit of self-examination. Christianity, however, does have something to say to youth which is true enough to command their assent, compelling enough to enlist their loyalty, interesting enough to stimulate them to sustained effort.

Changes in attitudes on the part of modern youth come from growth in personal insight and partly from the events in contemporary history. Present-day happenings could not leave young people untouched. Lack of spiritual vitality, the challenge of continuous spiritual apathy; lack of peace, the challenge of continuous wars; lack of freedom, the challenge of continuous tyranny; lack of economic security, the challenge of continuous economic frustration—these are the things that concern the present generation and the Church. Youth stands at attention! The Church, through the Youth Crusade, says, Ready!

Directing Staff of the Youth Crusade

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Number 1

The Pastor and the Youth Crusade

TO THE ALERT PASTOR the Youth Crusade comes not as a new enterprise but rather as a timely period of emphasizing and revitalizing a program, the basic objectives and methods of which have long been present in his ministry to the youth of his congregation. For such a pastor the month of February, with its especial attention to the Youth Crusade, instead of signaling an innovation, will be marked by a re-examination of methods and results, a recommitment to old ideals, and by quiet but effective efforts to undergird the entire youth program of his church.

February will provide a time when largely through pastoral leadership the youth themselves may receive fresh inspiration. It will offer an opportunity to make adults aware concretely of the achievements, the potentialities, and more particularly still of the needs of the youth in the local congregation and in the community.

During February due observance will be given to the Youth Crusade in the services at the church, but, more than that, educational and intrinsically useful projects will be engaged in both by the young people and by many adults in co-operation with and in behalf of the youth of their respective homes and churches.

Some pastors will inaugurate Youth Crusade projects in the area of education and will be able through them to open doors of college opportunity to certain of their young people who otherwise could not or would not enjoy the broadening and deepening experiences of campus life. Others will set influences in motion that will result in the strengthening of the tie between their young people and the Church during those full and exciting years spent at college.

Evangelism and vocational choices will form other areas in which practical projects might well be plotted. Perhaps no needs of youth are more acute or more neglected, however, than in the area of wholesome recreation. As this is written the daily papers are having much to say of two road-house raids in the vicinity of a certain Southern city which resulted in the arrests of nearly one hundred young people, many of whom were included in the age range of fifteen to eighteen years.

Can the church people in that city read those headlines with complacency if they stop to ponder the urgent responsibility of the Church for providing far-reaching programs of wholesome and satisfying recreation?

Primarily, however, the Youth Crusade emphasis brings to the pastor an unusual opportunity for spiritual leadership; an opportunity to the effective use of which church services, outside projects, and recreational activities all make abundant contributions. The spirit of the hour is one of expectancy. Youth is on the march and the pastors of Southern Methodism are ready to lead.

B. M. M.

Suggestions for a General Worship Service for College Day

February 5, 1939

11:00 A.M. or 7:30 P.M.

THEME: Young People and Training for Life and Leadership

Specific Objectives of the Service:

1. To launch the Youth Crusade emphasis and to enlist the congregation in following its observance through the month.
2. To acquaint the membership with the purposes, nature, and scope of the Church's program of higher education.
3. To lead the congregation into a closer relationship with the colleges of the Church, particularly with those closest at hand, and to encourage an expression of this relationship in terms of increased patronage and support.

APPROPRIATE HYMNS (from the *Methodist Hymnal*):

O Young and Fearless Prophet of Ancient Galilee—No. 266.

Rejoice, Ye Pure in Heart—No. 358

Almighty Lord, with One Accord We Offer Thee Our Youth—No. 558

The World's Astir! The Clouds of Storm Have Melted into Light—
No. 562

SPECIAL MUSIC:

As far as possible our church colleges will be glad to co-operate with the local churches in the College Day observance by sending quartets or other musical groups to aid in the service at this point. If a student group cannot be had, however, recent graduates or ex-students of the conference college may be available locally or through the college.

YOUTH SPEAKERS (use one, two, or three, and limit to three or four minutes each)

Our colleges will be happy, wherever possible, to send carefully selected and trained students to local churches in their immediate areas to present interpretations of the Christian college. If campus speakers are not available, former students of church colleges or high school seniors who contemplate attending church colleges will often prove very effective. Source materials for these talks may be obtained from your conference college or may be found in the article "Salient Educational Facts," in this magazine.

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Scripture Passages Adapted for Use in the Service:

Luke 2: 46-52
Matt. 25: 14-30
Prov. 3: 13-18
Prov. 24: 1-5

Suggested Sermon Subjects:

Training for Life and Leadership
Our Church Colleges and the Youth Crusade
Our College Students and the Youth Crusade
Crusading Genius of Christian Education
The Christian Student in the Youth Movement

The quality of one's life and leadership as a Christian is largely determined by the quality of preparation which one receives. The church has pioneered in providing for higher education. Today the church-related college, with its emphasis upon freedom, individual initiative, and the intrinsic worth of persons, is more needed than ever before, as Christianity and democracy find themselves threatened by various totalitarian pagan movements. The church-related college continues to train the young people of the church, both lay and ministerial, for life and leadership.

Source Materials:

For possible content suggestions relating to the above topic or for other possible sermonic materials, see articles on the following pages. Certain articles in previous issues of CHRISTIAN EDUCATION MAGAZINE may also be found helpful, as, e.g., the following:

1. The Church and Its Colleges (Statement of Commission on College Policy), November-December, 1936
2. The Case of the Church College—Editorial, January-February, 1937
3. Will These Also Go Away?—W. M. Alexander, January-February, 1937
4. Evangelism and Student Decisions—Henry M. Bullock, May-June, 1937
5. Some Practical Counseling on the Choice of a College—Goodrich C. White, May-June, 1937
6. Randolph-Macon a Valuable Asset of the Methodist Church—Garland Quarles, January-February, 1938
7. A Second Statement Concerning the Work of the Commission on College Policy, March-April, 1938
8. The Commission on College Policy Reports to the Church, September-October, 1938
9. In What Respect Is the Church College the Church at Work on the Campus—A Symposium, November-December, 1938

(In response to requests for same the Department of Schools and Colleges will be glad, while they last, to send copies of back numbers of CHRISTIAN EDUCATION MAGAZINE.)

Program for Young People's Evening Meeting

College Day

WILLIAM W. SCOTT *

February 5, 1939

(Note: Pastors are asked to place this alternate program in the hands of leaders in their young people's groups and to suggest its adaptation and use in the evening meeting, February 5. It will be understood that the program is suggestive only. Substitute songs and prayers should be used and other changes made if desirable.)

Theme: Preparation for Life and Leadership.

Song: "Where Cross the Crowded Ways of Life."

Prayer: Our Father, who art life and life abundant, we bring ourselves to Thee as the source of wisdom and guidance. Regard us, we beseech Thee, as we attempt to find our places in the world in which we live that we may be useful and significant. Let Thy wisdom be our guide constantly and the betterment of the world our purpose. Give us a vital consciousness of human need that we may visualize ourselves as agents of the divine spirit in a world of Thy children. Grant that we may so prepare ourselves for service that we may be effective instruments in bringing the Kingdom of God to the hearts of men. Through Jesus Christ our Lord. Amen.

Talk: "The Need of the World for Effective Living."

Jesus was not using idle words when he said that his mission was to bring life, and life abundant, to human hearts. The keynote of the Galilean life was profoundly this philosophy; a philosophy that placed itself squarely in the center of human need.

There were two prominent elements thus easily discernible in the life of Jesus. First, he had an acute consciousness of human need, confusion, and inadequacy. Second, he visualized himself as a channel through which the grace and goodness

of the Heavenly Father might flow into human lives. It is not strange to expect significant things of a life based on this dual consciousness, and the world of Jesus' day felt the impact, the stirring impact, of his life.

The world into which Jesus was born needed many things, but most basically it needed effective living—people with a vital consciousness of God, and the ability to reveal God in all the schemes of human relations. It was because Jesus filled this place and satisfied this need that he found a responsive chord among those whose lives he blessed. Whatever else may be said about his life, this much stands unquestioned: he lived effectively! Not a partially wasted or mediocre experience; not an isolated life thinking only within the dimensions of its own soul; but a life that was alert, active, sensitive to human frailties, cognizant of human possibilities and encompassing all the world with his great loving heart—this was the pattern of the life of Jesus.

The contemporary church with all its far-flung agencies is yet striving for this end-product: life lived on a high level, noble and effective. One does not have to be particularly discerning to feel this need in the world today. There are countless lives that are frustrated and confused, burdened with problems too heavy for them to bear alone. These lives find themselves in a world which is apparently none too friendly and in some instances even hostile. Fear, dark and vague, is clutching many a fretful life. We are not pessimists or alarmists when we realize that in many places life is filled with despair, hopelessly battering itself against a system which it cannot expect to break.

In a world where men do not live as brothers and swords have not yet been beaten into plowshares, there is need for effective living; where equal opportunities are not available to individuals of minority status, there is need for effective living; where there is poverty, suffering, ignorance, crime, and vice, there is need for effective living; and likewise where there is tragedy, fear, distrust, and sin, there is need for effective living.

It is interesting to note that in periods such as this men have always turned to something to find sanctuary of the soul. In another age of discouragement and confusion there arose the philosophies of Stoicism and Epicureanism, but these were not sufficient to stabilize human life during the chaos and bewilderment of the Greco-Roman world. It was this need that Christianity subsequently filled with its simple, useful living, bringing God to bear upon the problems of the individual and social order alike.

* Graduate student, Vanderbilt University.

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It is this our church attempts to do today; an effort that has as its goal the enrichment of life and the betterment of the world by thrusting into that world young men and women who are prepared to live simply—but significantly and effectively.

Song: "Give of Your Best to the Master."

Talk: The Church College as a Factor in Producing Leadership.

The Methodist Church has not been derelict in assuming the responsibility of sending young men and women into the world prepared to live effectively. Throughout our nation there are colleges and universities sponsored and supported by our church where American youth may find training compatible with the highest purposes of the Christian faith. The existence of such universities as Emory, Southern Methodist, and Duke, together with an imposing array of liberal arts colleges such as Birmingham-Southern, Millsaps, Central, and a number of others that might be mentioned, constitute valid evidence of the part being played by Methodism in producing discerning leadership.

What is the function of the Church College? This question may quite properly be raised by those who are not acquainted with the role played by the church-owned schools. What are its objectives? What does it do that the state or private school does not do? These and similar inquiries may be answered by observing for a moment just what the Church School *does* do.

In the first place the college that is owned and operated by the Church is interested in providing a sound, basic, and thorough education. This type of school attempts, as do other schools, to prepare its students for larger participation in the social order. Its personnel is selected always with an eye toward academic efficiency, and its standards are in accordance with the highest standardizing agencies. It does not deviate from the path hewn out by rigid application of the scientific method, neither does it constantly give its time to elaboration of theology and dogma at the expense of any or all of its branches of learning. In other words, the Church School is an academic center, a place of education where the best of the social accumulations may be transmitted to a new generation.

If, however, the schools owned by the Church do not have any additional function, there is nothing distinctive about them, since the state and private institutions are likewise centers of learning.

But there is something that gives the church-owned college a distinction all its own; some objective which sets it apart from its state and private contemporaries. That very vital something is an *addition* rather than a *substitution*. This school is able to lift its academic head with the best, but there is another function which is peculiar to it, and one which it undertakes to perform in addition to the purely academic. The Church College realizes that young men and women must be equipped with something in addition to information and the mastery of technique. They must be motivated to take their places in a very complex world. Consequently, therefore, these church-owned schools are concerned with giving those students who come there a perspective of life in terms of the highest spiritual values the church holds. These schools are preparing men and women for significant and effective living, not only by supplying information and knowledge, but by supplementing these factors with spiritual insight, discrimination, and discernment.

It is because of this additional function that the Church School is distinctive. It is defining values and objectives for a host of young people to carry into a world of need where men are brothers, sons, and daughters of God.

Song: "Our Youth to Thee We Bring."
Benediction.

Southwestern Building New Library

For years the faculty and friends of Southwestern University, Georgetown, Tex., have dreamed of a new library and have been gathering funds for its erection. A few months ago the sum accumulated for this purpose amounted to \$33,000. Within recent weeks, however, increments secured largely through the assistance of Bishop Frank Smith have added nearly \$50,000 to this amount. Result: the long-dreamed-of library, an eighty-thousand-dollar architectural gem, is now under construction, and the committee has in hand eighty-one thousand dollars in cash with which to meet the costs.

Supplementing College Day Through Activities and Projects

In connection with the College Day observance and during the Crusade emphasis, generally, there are certain special features and activities designed to bring the church and the college into closer relationship which might naturally and profitably find places in the programs of many churches. Pastors and other youth leaders will find these to be effective in convincing young people of the values of college training and in bringing before high school students and their parents the distinctive advantages offered by our church colleges. Below are listed very briefly some typical activities and projects of this nature.

SUGGESTED PROJECTS

1. Use of four-minute student speakers in churches on College Day. (Church service.)

2. Having students in charge of evening service.

3. Use of deputations from conference colleges, able to interpret the conference college to the constituency.

4. Organization of go-to-college clubs in churches and among high school students.

5. Student home-church contacts. (Pastor and others keeping in touch with students through correspondence. Use of students on Student Recognition Day—*Discipline*, par. 455-8.)

6. Making church membership meaningful while students are in college by transferring membership to college church as first step; giving places of leadership to young

people; educating them to assume responsibilities of membership through regular giving, attendance, etc.

7. Securing college information from local Methodist college, Executive Secretary of Conference Board, General Board, and passing same on to the local congregation.

8. Providing work scholarships for ministerial students in the conference college. (Write Division of Ministerial Education of General Board of Christian Education, 810 Broadway, Nashville, Tenn., for details and plan used in Arkansas for Hendrix College ministerial students.)

9. Launching a Revolving Scholarship Loan Fund for benefit of young people from the congregation.

10. Using dramas and pageants. (Suggestions from Division of Methodist Student Movement, 810 Broadway, Nashville, Tenn., and 740 Rush Street, Chicago, Ill.)

11. Presenting special musical programs from conference colleges and Wesley Foundations, using glee clubs, verse speaking choirs, quartets, soloists, instrumental and vocal.

12. Use of faculty members from conference college in both church services and young people's meetings or in other services or gatherings during February.

13. Arranging for and conducting special forums on personal religion, Christian home making, youth and college education, etc., led by campus faculty and religious leaders.

14. Use of radio by community churches in the interest of higher Christian education, homes and Christian education, etc.

At Morris-Harvey College (Charleston, W. Va.) sale of doughnuts, cookies, and potato salad furnished the "sinews" for the purchase of a needed pencil sharpener and free ink for use in the library reading room.

Youth Crusade Em- phases on Sundays Succeeding College Day

As indicated elsewhere in these pages, the College Day observance on February 5 is significant both on its own account and because it serves to introduce the period of church-wide attention to the Youth Crusade. Suggestions being made to pastors and relating to the general worship services on succeeding Sundays during the month of February include the following:

FEBRUARY 12—"YOUNG PEOPLE AND PERSONAL DISCIPLINE"

Appropriate Hymns (from the *Hymnal*): "Father in Heaven, Who Lovest All," No. 294; "My Soul, Be On Thy Guard," No. 277; "I Want a Principle Within," No. 299; "A Charge to Keep," No. 287; "O Jesus, I Have Promised," No. 226; "God Is My Strong Salvation," No. 324.

Appropriate Scripture: Ps. 119: 1-16.

The experience of great Christians and of great Christian movements points clearly to the fact that self-discipline is essential for the worker in Christ's cause. But it must be self-discipline, self-imposed. In America we are working overtime to pander self-indulgence. Should we not be as wise as the dictators and call out sterner qualities in youth? The attitudes which type the young people of today certainly mold the future.

FEBRUARY 17—"YOUNG PEOPLE AND EVANGELISM"

(Young People's Day)

Appropriate Hymns: "The Voice of God Is Calling," "Jesus Calls

Us," "Lord, Speak to Me," "The Call of Christ," "Rescue the Perishing."

Appropriate Scripture: John 15: 1-14; Ezek. 34: 11-15; I John 1: 3-9.

One objective of the Youth Crusade is "the enlistment of youth as followers of Jesus." Evangelism, when rightly conceived, is the first order of business of the Christian. The outreach of Christian youth for other young people to bring them, also, into the Kingdom is the test of the quality of youth's Christianity. A great ingathering of young people into the church at Easter time is expected as a natural outgrowth of the Crusade. Youth now in the church must be challenged into activity.

FEBRUARY 24—"YOUNG PEOPLE AND CHRISTIAN SERVICE"

Appropriate Hymns: "God of Grace," No. 279; "Lord, Speak to Me," No. 460; "O Jesus, Master," No. 470; "Where Cross the Crowded Ways," No. 465; "O Brother Man," No. 466.

Appropriate Scripture: Phil. 2: 7; Matt. 20: 27.

One of the stated objectives of the Youth Crusade is "Making the life and teachings of Jesus vitally effective in personal and social living today." Here is the test. Youth is to *demonstrate* Christianity in the quality of their living. It is to be lived as well as professed. Lived personally and socially. And there is danger here. The world is just as ready to crucify as in Jesus' day. But youth is ready to live dangerously if the challenge is sufficiently high.

Dr. S. C. Hatcher, vice-president and secretary-treasurer, is serving as acting president of Randolph-Macon College (Ashland, Va.) until the election of a successor to the late president, Dr. R. E. Blackwell.

February and the Youth Crusade

(Written by a member of the Youth Crusade Commission)

It is a sad fact that the graveyards are full of people who had the right-of-way. So the mere declaration that it is officially suggested that the Youth Crusade have right-of-way during February may or may not mean that it really does.

As always, it rests in the lap of the dear people. But since the people have considerable stake in the whole enterprise, it can probably rest safely in their lap.

Here is what we mean:

Everybody knows that the College of Bishops offered to lead the Crusade; that two thousand letters poured in asking for it; that General Conference approved it; that it is under way; and so forth. But what a lot of people do not know is what the Youth Crusade is.

So February is the month when ignorance is to be tracked to its lair and dealt with where found. For some, February will mean the launching of the Crusade, but for the many who are already at work, the month's observances will simply be by way of emphasis.

No one as yet is able to define the length, breadth, height, depth of the Crusade. It is a growing thing, that must have more opportunity to grow. But some things can be said about its present state:

It is not a campaign that can be "put on" and have it over with.

It is a deep-flowing four-year movement that will bring basic changes. It is a movement of *Christian youth*, to the greatest extent possible directed *by youth*, for

the youth of our nation and world. It is a *spiritual* movement that purposes to reach every important religious problem of youth, *both personal and social*. It includes intermediates, seniors, and young people—in college and out.

It is *not something* "tacked on" to the regular youth program of the Church. It *is* the youth program of the Church. It is promoted through the regular channels for youth work in the Church. It is a strengthening and an extending of our present very meritorious youth program—a stepping-up, a vitalization of it. And it will, as time goes on, include many new and some really dramatic features. But we err when we sit by and wait for someone to come and "put on" the Youth Crusade. It has now, and will increasingly have, church-wide phases which are both new and unusual, but throughout its entire course it is inevitable that the Youth Crusade is chiefly a local matter—an improving of Christian work on a college campus; a revitalization of the youth program in a local church.

For all of this we should give earnest thanks.

We do not need a campaign. We do not need some more of the old stuff under a new name. But we do need a new courage and a new vision to carry through to the high goals before us. And we need some new ways for doing it.

So it will be understood that the Youth Crusade is a growing organism, to be shaped by the initiative of thousands of young people working in the youth program of the Church, and not a smug campaign that can be comprehended with a mere "and that is that."

To get the people to understand this and go happily and enthusiastically to work is the job cut out for February. On college campuses February will mean the coming of

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some of the outstanding youth leaders of the nation in a "campus visitation" that should set a new high in platform, forum, and discussion. Programs of action will be built. And when the visitation is over a deposit of knowledge and inspiration and a channel for courageous activity will remain.

For youth in general—in local churches, districts, unions, annual conferences — February will be equally significant. In the local church it is suggested that the pastor reflect the purposes of the Youth Crusade in at least one sermon on each Sunday during February. On preceding pages a detail of these suggestions will be found. For the guidance of the young people's departments for Sunday and weekday activity throughout the month a special pamphlet is being distributed and should be considered in each department council as the February program is planned. Feature programs, suggestions for various church-college contacts, dramatics, forum and discussion materials, study courses, retreat plans, and the like are included.

In the district an outstanding event is scheduled. For every presiding elder's district throughout the Church, a special Youth Crusade Rally is being planned. It is contemplated that the largest church in the district will not hold the crowds of young people who will come to hear dynamic speakers and plan for the work ahead. In each district the Rally program is in the hands of a district committee, with guest speakers provided.

In the Young People's Unions throughout the Church special emphasis on the Crusade will be the rule during February, not only in the Union meetings, but in projects which the Union will enterprise. In many places Epworth Training Con-

ferences will be held by Unions, following the District Rally. The rule everywhere will be that every program must lead somewhere—there must be a carry-over from address, discussion, class, into Christian activity of some sort.

When February is over where will we be?

Probably we will only be started on the deep, full swing of the Crusade. But we will be started. And it is to be hoped that our part of the world will know that Methodist youth are going somewhere.

Clipped from Millsaps Purple and White

Chinese students at Columbia University spend only fifty cents a day for food.

In 1940 the University of Pennsylvania will celebrate the two hundredth anniversary of its founding.

The University of Wisconsin has a new course to train students for careers in the United States foreign service.

Top-ranking employing preference of Wellesley college freshmen is homemaking. Writing and journalism are second.

The University of Michigan is making a color moving picture of life on the Wolverine campus.

More than 500,000 copies of a specially prepared edition of the Gospel of John have been distributed to United States college and university students by Wheaton College's Scripture Distribution Society.

Emory University, Atlanta, Ga., joins the ranks of institutions of higher education offering courses in some phase of radio. During the winter quarter Dowling Leatherwood of the department of journalism will conduct a course in radio journalism.

The Crusading Spirit of the Church College

J. EARL MORELAND *

A study of the history of the church college in our country reveals, first, that there has been surprising unanimity as to the central objectives in education; and, second, that a crusading spirit for wider acceptance of these objectives, both on and off the campus, has been constantly in evidence. The church college, founded and fostered by the church, has been, in a very real and deeper sense, the church's foremost evangelizing agency. As the creature of the church, it has been utilized for the clarification of and the emphasis upon those principles which are fundamental to education and, therefore, to life.

"In thy light shall we see light," is at once a profound educational principle and a fundamental Christian principle. As the Oxford Conference pronouncement has it, "The gospel should supply the presuppositions of all education by whatever agency it is given and create the spiritual atmosphere which pervades every institution of learning." Supreme among the agencies for such a realization and application has been and must continue to be the church college. Unless evangelism is given that rootage and grounding in the deepest realities of life, it loses its appeal and fails to attain its incomparably great purpose. The church college furnishes the laboratory in which the church's leaders may probe for an ever deeper insight into reality. Resulting from this insight, attained by students at perhaps the most re-

sponsive period of life, there may come the dynamic of a confident message imperative for the establishment of the Kingdom of God among men.

The church college is a constant crusader for a proper perspective. Today as secular education becomes rapidly more widespread, as half-truths or even untruths about the self are being told, the church school which tells the truth about personality is urgently needed. "The soul of education is the education of the soul." In the Christian college, education is conceived in terms of a spiritual process, for its first and greatest objective is the development of a soul through response to ever higher values. Thus a spiritual interpretation is given to all the fields of learning, religion becomes relevant to all of life, and a synthesis is achieved. Personality is not of its own self-making, for it derives from its values, that is, from God. Education, in the Christian conception, is that which is grounded alone in those values exemplified in the life of Jesus and in the lives lived out under His guidance. With the growth in recent years of nationalism, and the totalitarian state abroad, and with the rise of secularism and "naturalism" at home, our civilization should acknowledge its tremendous debt to the church colleges which continue the crusade for the Christian interpretation of values.

Education conceived as teaching men, not what to think, but how to think, seldom fails to incur the hazards of misinterpretation and misunderstanding. However, the church college has taken a leading part in carrying forward this process, and it has rendered notable service in disentangling that which is of abiding value from the temporary. Not the "either-or," but rather the "both-and," approach is needed. The church through its colleges pro-

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claims boldly those truths and values which she has discovered and holds as vital factors in modern civilization. She has beliefs which have come through long, long experience and which are tenaciously held and boldly proclaimed. Furthermore, the church college has as its avowed purpose, to interpret to its students the world's store of truth in the light of Christian ideals. It insists on a rigid scrutiny which, in a world of constant change, will reject the false, while preserving intact that which has proved of true and abiding value.

Again, the church college is engaged in a never ending crusade for the central emphasis on personal values in all education. If education is a spiritual process, as stated above, it is at the same time a personal process. All thinking men are well aware of the inroads of materialism in educational theory and practice during the past twenty years. Although materialism has lost much of that scientific support which, for some time, it appeared to have, the damage done to personal values in education remains with us today. The church in these recent years, has come to a clear recognition of its foes, both materialistic and secularistic, and it recognizes the strategic place which its colleges occupy in an effective challenge of these forces. The church college recognizes the student as a person and proclaims, as a central purpose of its educational process, the development of personality. Through this emphasis, through the teaching of students rather than of subjects, through Christian fellowship—of teacher with student, and of student with student—the church college calls attention constantly to the fact that “Christianity is the religion of personality.”

Throughout the history of our

country, Christian educational institutions have seldom failed to proclaim the fundamentally ethical nature of education. The church colleges have performed perhaps their longest meritorious service in this area. The service rendered during the past quarter of a century, however, merits particular acclaim. In too many of our state schools has it become accepted practice for professors totally to disclaim responsibility for the student once he is outside the classroom. The president of an outstanding institution in the South was recently reported to have taken the position that “the private lives of the students were no concern of the university so long as they violated no law.”

Over against such a position, such an attitude, the church college holds to that ideal of education which makes it fundamentally ethical. It proclaims that Christianity alone, among all systems of ethics, both recognizes the obligation to persons and the *reason for the existence* of the obligation. “We love because He first loved us.” From this Christian understanding of man comes the inevitable responsibility and privilege of sharing in the evangelizing movement of the church. The Youth Crusade will do well to declare evangelism as the end of the true educational process. Therein lies the supreme present opportunity of the church college (which, through its church leaders, it has already accepted) in the privilege of one person helping another person to his full *self*-realization. Its crusading spirit will probably be more fully and clearly revealed to the church in this achievement during the coming months than in any former period. Let us hope that it may be so!

Facts for Use in College Day Observance in Local Churches

PREPARED BY W. M. ALEXANDER *

(NOTE: *It is believed that these pointed, factual paragraphs will be helpful to our college and other Church leaders in preparing for the annual College Day observance and for the inauguration of the Youth Crusade in our Churches and among college students, Sunday, February 5.*)

1. Our Church owns and operates three universities, twenty-six four-year colleges, sixteen junior colleges, and four secondary schools, located in fifteen of the Southern states.

2. These institutions represent a total value in buildings, equipment, and endowment of \$110,625,331.48.

3. A recent check with all of our institutions reveals the encouraging fact that they are \$6,255,926.27 better off now than they were January 1, 1935. This sum represents reduced indebtedness, new buildings, and property improvements, and additions to endowment. (These figures do not include the new assets coming to Duke University, which is now in the celebration of its centennial year. The amount of these assets will be announced next spring, and it is understood that they will represent a very substantial sum.)

4. The student enrolment in these institutions is nearly 30,000.

5. A recently compiled summary of the educational statistics of the three uniting Methodist Churches reveals an imposing total of 139 institutions with \$295,000,000 in resources, and with nearly 100,000 students enrolled. What actual and

potential service for United Methodism and for Christendom in general!

Methodist Student Work

1. From the most accurate estimates which can be made there are about 85,000 Methodist students in the various educational institutions of the South where our Church is at work.

2. Our Methodist Student Movement program in tax-supported and independent institutions is carried on under the general name Wesley Foundations while in our own Church colleges it bears the name of the Christian Student Movement. Our Church now has its student religious work regularly organized in practically all of our colleges and is carrying on Wesley Foundations in 67 state and independent institutions. The work is directed by something like 1,000 adult and student leaders and reaches more than 25,000 students annually.

3. In every college situation where our Church is at work it is the aim to carry on our student work under the immediate direction of a *Campus-Church Relations Committee*, composed of specified representatives from the college and from the local church serving the campus. The pastor is always a central member of this Committee. Through this Committee it is the definite purpose to keep all Methodist students during their college days in as close working relationship with the Church as possible.

4. The religious program for Methodist Students as at present organized is carried on in these ways:

a. In the local college community, through the Campus-Church Relations Committee.

b. In the state as a wider unit, it is carried on through a state-wide Methodist Student Leaders' Conference, and, also, through an Annual Institute made up of pastors in col-

* Secretary, Department of Schools and Colleges, General Board of Christian Education.

lege situations, of adult leaders of students, and of mature student leaders.

c. In the two regional areas of Southern Methodism, through the annual Summer Leadership Conferences held jointly with the Young People's Division of the Department of the Local Church at Mt. Sequoyah and at Lake Junaluska.

Educational Institutions and Their Training for Christian Leadership

1. Our Church has three strong seminaries, one at each of our universities, Emory, Southern Methodist, and Duke. In addition there is Scarritt College for Christian Workers located at Nashville. The enrolment in the three seminaries is 401; in Scarritt College for full-time Christian service, 73. Total receiving graduate training for the ministry and full-time Christian service at home and in the Mission field, 474.

2. In our colleges are enrolled about 600 ministerial students, with hundreds of others preparing for full- and part-time Christian service.

3. Our three universities and practically all of our colleges have well organized and ably manned undergraduate Departments of Religion in which comprehensive courses in religion and allied fields are offered for both ministerial and lay students. Practically all the students in our colleges are reached by one or more courses in the field of religion during their periods of college residence.

4. Short term courses in Ministerial Training are offered in sixteen regular standard Pastors' Schools and in the other types of training Schools provided by the Church. More than one-half of the 7,742 pastors of our Church are reached annually by one or more of

these agencies of continuous short-term training.

5. These short-term courses cover the major areas of Bible, Theology, Missions, Religious Education, Evangelism, Church Finance, Local Church work, etc.

Religious Emphasis in Our Colleges

1. Our colleges more and more are magnifying the responsibility which inherently is theirs for the pastoral care of their students. In a growing number of them, Directors of Religious Activities (usually with faculty status) are being employed to give all possible guidance to students in their religious lives and work.

2. As a special case in point, the Department of Schools and Colleges co-operated with our colleges and our Wesley Foundations in February and March, 1938, in carrying on Aldersgate Christian Missions in some eighty odd educational institutions of the South. It is conservatively estimated that more than 50,000 students were directly reached in these services. They were so helpful as to create almost a universal demand for their repetition in 1939.

3. The Youth Crusade in colleges seems to come as a providential successor to the Aldersgate Meetings of last year. Elsewhere in this issue, Dr. Harvey Brown has outlined in considerable detail the plans for projecting the Crusade on our Southern campuses during February, 1939, and on until every campus desiring such an emphasis shall have been reached.

Promotional and Enrichment Periodical Literature

1. The Department of Schools and Colleges issues some 12,000 copies of CHRISTIAN EDUCATION

MAGAZINE bi-monthly. This periodical carries contributed articles, promotional materials and pertinent helps for college executives, leaders of students and pastors as they attempt to keep clearly in the mind and heart of the Church the importance of our Church colleges as agencies of higher learning and the spread of Christian truth.

2. Through the generous co-operation of the Department of the Local Church and particularly of the Editorial Department of the General Board, the Department of Schools and Colleges has access to the regular periodical literature of the Church for a quarterly emphasis upon the work of our Christian institutions of higher learning. In this way our entire Church School constituency has opportunity to become acquainted with the Church's program of Christian higher education.

3. In addition, the Department of Schools and Colleges co-operates with the various colleges directly in promotional programs in their behalf. The most helpful promotional work, however, is done by the colleges themselves in their respective areas. It is suggested here that pastors and local church leaders get in direct touch with their conference colleges for such facts and suggestions as they may have for promoting the College Day observance scheduled for Sunday, February 5, 1939, and for the initial Sunday of the Youth Crusade emphasis.

Promoting College Day

1. College Day as one of the stated special observances of the Church year is coming to have an increasingly definite significance in many areas of the Church. The Church college, considered as the Church at work on the campus, nat-

urally is being looked upon as one of Christianity's most dynamic agencies for combatting ignorance and false propaganda and for spreading a deeply-rooted concept of universal Christian truth. It is felt, therefore, that every pastor with an abiding sense of Christian values, naturally will desire to do what he can for our colleges as they champion universal truth and the promotion of the Christian message.

2. A number of institutions and annual conferences have achieved large success in promoting College Day during recent years. In Arkansas, Texas, Missouri, Kentucky, South Carolina, Mississippi, and some other states significant results have been realized through the regular annual College Day observance.

3. As key personal leaders in College Day observance, colleges and annual conference boards under our united educational program of Christian Education have the guidance and help of our Conference Executive Secretaries, who by virtue of their positions and special fitness are rendering a service that is outstanding in its reach in the educational work of our Church.

4. Perhaps it might not be out of place to point out again that the best results to be obtained in jointly observing College Day and formally inaugurating the Youth Crusade in our colleges on Sunday, February 5th, can be obtained only through free and enthusiastic co-operation between all the agencies dealing with youth in our Church. These agencies, of course, include the colleges and their faculties, the annual conference Boards of Christian Education and their staffs, the pastors and other local Church leaders, and the staff of the General Board at Nashville.

Financial Progress of Educational Institutions Methodist Episcopal Church, South January 1, 1935---November 1, 1938

B. M. M.

INSTITUTION	Reduction of Debts	Endowment	Plant Additions	Total Financial Improvement
<i>Universities</i>				
Duke University*	No debt.			
Emory University	No debt.	\$ 504,980 00	\$ 38,720 00	\$ 543,700 00
Southern Methodist University	\$ 260,792 10	155,964 00	512,224 32	928,980 42
<i>Senior Colleges</i>				
Athens College	95,000 00	116,000 00	3,000 00	214,000 00
Birmingham-Southern	No debt.	25,000 00		25,000 00
Centenary College	60,199 16		132,264 42	192,463 58
Central College	60,000 00		30,897 35	90,897 35
Columbia College	69,259 83	211,371 87	5,000 00	285,631 70
Emory and Henry	90,000 00		5,000 00	95,000 00
Florida Southern	400,000 00	250,000 00	200,000 00	850,000 00
Greensboro College	16,704 00	60,695 00	9,948 00	87,347 00
Hendrix College	30,000 00	20,000 00	25,000 00	75,000 00
Huntingdon College		36,300 00		36,300 00
Kentucky Wesleyan	105,148 63			105,148 63
LaGrange College	12,616 98			12,616 98
Lambuth College	63,160 91			63,160 91
Lander College	31,973 29	14,724 34	12,601 85	59,299 48
McMurry College	20,360 97	5,752 17	37,027 69	63,140 83
Millsaps College	78,237 82		22,444 86	100,682 68
Morris Harvey College	292,935 53			292,935 53
Oklahoma City University	35,000 00			35,000 00
Randolph-Macon College	36,000 00	13,000 00	12,000 00	61,000 00
Randolph-Macon Woman's College	No debt.		260,814 00	260,814 00
Scarritt College		22,380 90	11,668 41	34,049 31
Southwestern University	425,000 00	205,000 00	4,000 00	634,000 00
Texas Wesleyan College	286,000 00			286,000 00
University of San Antonio	12,000 00	7,500 00	3,500 00	23,000 00
Wesleyan College			29,046 00	29,046 00
Wofford College	58,935 59	82,079 86		141,015 45
<i>Junior Colleges</i>				
Andrew College	5,000 00	7,500 00		12,500 00
Brevard College		5,000 00	57,903 96	62,903 96
Blackstone College	500 00		7,117 06	7,617 06
Emory Junior College (Valdosta)	No debt.		18,000 00	18,000 00
Emory Junior College (Oxford)	Reported through the Emory System.			
Ferrum Training School	45,000 00	10,000 00	4,500 00	59,500 00
Hiwassee College	3,020 46		7,309 59	10,330 05
Lindsey Wilson College	1,148 21		2,198 36	3,346 57
Lon Morris College	17,000 00	5,500 00	2,200 00	24,700 00
Louisburg College	150,000 00	5,000 00		155,000 00
Martin College	5,630 00	18,000 00		23,630 00
Reinhardt College			28,500 00	28,500 00
Sue Bennett College	No change.			
Textile Institute			37,181 72	37,181 72
Weatherford College	8,150 00	1,671 00	18,487 00	28,308 00
Young Harris College		53,017 97	25,000 00	78,017 97
<i>Academies</i>				
Cumberland Mountain School	10,000 00	18,000 00		28,000 00
Holding Institute	1,804 05			1,804 05
Randolph-Macon Academy	15,000 00		15,000 00	30,000 00
Vashti School			21,358 65	21,358 65

Totals \$2,801,577 53 \$1,854,437 11 \$1,599,913 24 \$6,255,926 27

Note: Not set out in the above table are adverse figures (increases in debts and decreases in endowments) reported by a few colleges in the total amount of \$117,521.79.

Number of institutions, net resources and number of students included in present educational programs of the three uniting branches of Methodism.

Denomination	Number Institutions	Net Resources	Number Student
Methodist Episcopal	85	\$180,757,956 00	64,882
Methodist Episcopal, South	49	110,625,331 48	27,279
Methodist Protestant	5	3,596,827 36	1,330
Totals for United Methodism	139	\$294,980,114 84	93,491

*Will announce recent gifts during Centennial observance next spring.

Observing the Youth Crusade on the Campus

HARVEY C. BROWN *

No undertaking of the Church in recent years merits the support of all our Church-related campuses and Wesley Foundations more than the Youth Crusade which was launched by the General Conference at Birmingham. The time seems strategic and college students are in a serious mood and ready to face a compellingly difficult Christian task.

That interest in religion on the college campus—as in the world at large—has been at an exceedingly low ebb for more than two decades cannot be denied. But evidence on every hand leads one to believe that a religious movement among students is seeking expression. Youth everywhere are seeking a controlling life purpose and an inner poise and satisfaction which they do not have. As Dr. W. A. Smart has remarked, "People are no longer sure that they have all the answers, and they are looking for something. Speed and wisecracking no longer satisfy. If there is a meaning to it all, that meaning must be found. If there really is a way, it must be discovered. Young people stand with lives ready to be invested somewhere, and they are asking, some consciously and others unconsciously, for a cause worthy of the investment."

The Church, through the Youth Crusade, is saying to campus Christian leaders that it has something to say to its young people which is true and dynamic enough to command their assent, compelling

enough to enlist their loyalty, interesting enough to stimulate them to a sustained Christian action.

The Youth Crusade is—in the broadest sense of the word—an educational mission to educational institutions and local churches. Necessarily, it will deal with many false conceptions of the Christian religion, indicating the lack of ground work which exists for a Christian faith in a mechanistic philosophy and in the moral attitudes which are found on many campuses. Positively the Christian message will be evaluated for creative personal living as well as for all areas of social action.

The Youth Crusade is—in a general sense—an *evangelistic* emphasis. Care will be taken to speak to college youth in terms of their experience and needs. As Christian leaders, we know that at some time in every life an opportunity must be given to accept full responsibility for discipleship. An attempt will be made to clarify the students' concepts of God and to "create a Christ for the campus." Only in this way do we feel that students can be brought into contact with sources of divine power which can transform and empower life for satisfactory and successful experience.

The Youth Crusade is—in an unusually remarkable sense—an opportunity to present the whole Gospel of Christianity for the many needs that are obviously recognized on the campus. Students are not attracted to an attenuated Christianity. They are interested in a philosophy of life that will assist them to discover a definite meaning for human existence. In too many instances, along with their loss of faith in God, has gone their loss of faith in life itself.

Permanent Place of Youth Crusade in Campus Life

THE goal of the Youth Crusade program is that it shall be the essen-

* Director, Methodist Student Movement, General Board of Christian Education, and Member, Directing Staff of Youth Crusade.

tial and continuous emphasis of the Methodist Church's plan of action in our distraught and rapidly changing world order. All campus program-planning groups should expect to find in the Youth Crusade program suggestions and resources of specific value for their ongoing campus activity. No one, however, is expected to get a program set-up either for a certain period or for an indefinite length of time.

The Church in this observance is attempting to suggest the emphases about which Christians need to do fresh thinking and planning. Inevitably, certain suggested issues, proposals, and techniques may seem to you unimportant. If so, disregard them—but not until you have assured yourself that your failure to see the issue is not due to lack of appreciation of what this experience may mean to the Church in the future.

On all of our campuses this matter of thinking through and implementing our Christian faith is of real concern, and what is more, we need to be doing something about it. The Youth Crusade program has begun; we hope it will not end at the close of the present quadrennium. When properly conceived, it is not a series of meetings but a continuing process. Its real values to each campus, as well as to the Methodist Church as a whole, will depend upon the quality of thoughtful planning, participation and follow-up by students, directors, and counselors throughout the country.

The following suggestions are being recommended to campus leaders as they plan for special services and for the follow-up, not as a pattern to be followed with exactness but as a way of participating in the general program, the aim of which is to bring students to a consciousness of and a commitment to Jesus' way of

life. Campus counselors and councils will desire in most instances to include the following:

1. Preparation for a Christian Mission on the campus as a part of the Church-wide Methodist Student Movement program. This Christian Mission will usually be for two days, and will bring to the campus an outstanding college speaker and, in most cases, a member of the staff of the Department of Schools and Colleges. In some instances, where a separate Mission is not contemplated, the program of the usual Religious Emphasis Week will be adapted to include some of these features. The program for a Christian Mission (always open to adaptation) may be somewhat as follows:

- a. The theme to be—"The Christian Message in a World of Tension."
- b. The visiting leader to speak at chapel each of the two days, if the college can work out such an arrangement.
- c. Often the visitor will speak at an evening public gathering.
- d. The members of the Christian Mission team may lead discussion meetings under the direction of campus religious groups.
- e. Opportunities for personal conferences between students and the campus visitors should be amply provided.
- f. In some cases dinner meetings with fraternity and sorority groups, or in dormitories, may be found effective.
- g. A meeting of leaders of campus religious organizations should be arranged with the General Board Staff representative who will accompany the visiting speaker to the campus. This meeting should consider

definitely the techniques to be followed in making Christian living effective on the campus.

2. On the campuses of tax-supported and independent institutions, the plans are to be handled by the Wesley Foundation Director or the pastor of the college Church, in co-operation with the Campus-Church Relations Committee. While each campus represented in this classification should be dealt with as a special case, the same general plans as to procedures and programs suggested for Methodist colleges can be adapted to fit the needs of most other situations.

3. Making this emphasis a part of the winter and spring religious program of the campus. Special platform leadership brings enrichment to a campus schedule as nothing else can do. To do this, our approach should be:

- a. To recognize the importance of clear thinking. Erroneous ideas about Christianity current in campus circles must be dealt with sympathetically and convincingly. A thoroughgoing Christian philosophy of life should replace anti-Christian viewpoints.
- b. To present the Christian imperative in a practical and positive way. It must be made clear that the Christian faith is realized only in Christian life and action and that it is relevant to all issues in our social world which involves the welfare and destinies of human beings.

Therefore, steps should be taken by our program planning groups as a part of this emphasis to stimulate among students the devotional study of the Bible; the practice of daily communion with God in

prayer; the search on the part of students for the meaning and service of the Church for individuals and society; and the association and fellowship which is realized in corporate worship with like-minded people.

4. Making plans to capitalize on the values released by such leadership, as well as to conserve and make this a part of the ongoing religious program of the campus. The obligation that rests on us to challenge our college and university students with the message of the Gospel is an urgent responsibility of the present as well as a continuing responsibility of the Church. There is evidence on every hand that the time is ripe for a forward religious movement among students. Students are deeply interested in religion; they are craving an inner confidence they do not possess, and which the life of revolt that characterized their fellows of recent generations was unable to supply. Such an attitude on the part of students makes the call to Christian action clear, timely, and unmistakable. The Youth Crusade is a response to this call!

Visual Education Gives R-M Girls Worm's-Eye View

Supplementing laboratory and textbooks, the movies are giving Randolph-Macon girls (Lynchburg, Va.) interesting close-ups of protozoa, parasitic worms, marine life, insects, and plant studies with the extension of visual education to the teaching of biology.

Through an arrangement with commercial firms and the United States Department of Agriculture, films have been secured which cover the range of student interest in the fields of botany and zoology.

Youth Facing Vocational Choices

NENIEN C. MCPHERSON, JR.*

●

THREE major choices should be made by every youth sometime during the years between sixteen and twenty-five: (1) How much education do I need? Should I go to college? If so, which college shall I choose? (2) How can I make those friendships which will lead to the finding of the right life-mate? (3) For what type of work shall I prepare? Shall I just drift into a "job" or choose a "vocation"?

These are basic choices which Christian youth should make in the light of Christian ideals and purposes. If Christian young people are to take seriously the third objective of the Youth Crusade, namely, "to make the life and the teachings of Jesus vitally effective in personal and social living today," they cannot be indifferent to the Christian implications of all three of these choices. If they are to make these choices intelligently, they must have the sympathetic guidance of their parents, their teachers, and their pastors. This means clear thinking about "the Christian idea of vocation" and the willingness upon the part of all of us to learn the fine art of "counseling"—not making decisions for youth but helping them to make the right decisions for themselves, utilizing our experience and maturity. In this connection, attention is called to *The Art of Counseling*, by Rollo H. May, reviewed elsewhere in this issue of CHRISTIAN EDUCATION MAGAZINE. Mr. May is writing especially for those who

are working with college students and young people. It is an "art" we can acquire.

The pastor need not be a technical "vocational counselor." This involves special training and the continuous gathering of information about the various vocations, job opportunities, educational requirements, and a number of other detailed matters which young people should secure from their high school and college vocational counselors. Nevertheless, the pastor should understand the Christian point of view with regard to the day's work so well that the young people of his church will be inspired to seek their life-work in the light of Christian motives, regardless of the particular vocations they finally choose. There is a growing body of literature with which all pastors should be familiar. Perhaps the most adequate discussion is that of R. L. Calhoun in *God and the Common Life*; a more popular presentation is that of H. L. Stock in *A Life and a Living* and his *Preparing for a Life-work* makes a very good, inexpensive text for young people's classes. An excellent pamphlet to place in the hands of young people is J. Gustav White's *Finding Your Work*. "The Opening Services for Adults" in the *Church School Magazine* for January, February, and March, 1939 (from which much of this discussion is taken), is built around the theme, "The Christian Idea of Vocation," and could be used with young people in helping them to see some of the Christian implications of "making a living."

The growth of secularism and nationalism in the world today makes it absolutely necessary for us to re-discover the Christian conception of "vocation." We need particularly to re-examine the point of view of the Protestant Reformers. Too long, we have held a Catholic conception of vocation which tends

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falsely to divide the world's work into "sacred" and "secular." This has meant that the economic life of mankind, by implication at least, has been largely left outside the sphere of the application of the Christian principle of love and brotherhood.

During the middle ages it was generally conceded that if one wanted to be a Christian in the most complete sense, he should become a monk or a priest. Ordinary labor, such as the tilling of the soil or selling goods, was recognized as needful, but laymen and clergy alike agreed that the ministry was a more sacred, a more Christian vocation than that of business or teaching or medicine. The very term, "vocation," which means "divine calling," was largely restricted to these "religious" pursuits. The Protestant Reformers definitely returned to the conception of Paul and the New Testament writers. For them, all callings were sacred and Christians were urged to remain in the calling "wherein each one was when he was called" (I Cor. 7: 20). This was a legitimate corollary of the Reformation principle of "the priesthood of all believers" and was indispensable to the wiping out of the line of cleavage between the clergy and the laity.

Unfortunately, Protestant Christians have tended to slip back into a Catholic conception of "vocation": they place the minister upon a higher level, apart from the rest of man, and expect of him a quality of unselfish service that they do not expect of the merchant or the banker. It is considered only natural (therefore, legitimate) for the merchant, the factory-owner, the wage-earner, and even the teacher and the doctor to seek for all the wealth they can get for themselves legally, but men raise their hands in holy horror at the thought of the preacher or the missionary being very concerned

about salary. No church would want a minister who came to them primarily because his salary was to be twice as large as the one he had been receiving. It is usually considered the part of wisdom, however, for a laymen "to get all he can for himself." Men in the ministry must be under the domination of the "service-motive," but men in business—"human nature being what it is" (?)—must be driven by the "profit-motive" ("the get all you can" spirit) or they will not work and our economic life will fall to pieces.

Do we not need to re-discover the Protestant doctrine of vocation, so that all socially-useful work may become "sacred" and all men feel impelled to live under the same Christian principle of unselfish service as has characterized the great Christians in all ages? Can we ever have the Kingdom of God, a true brotherhood, a peaceful world, until the lawyer and the banker, the doctor and the merchant, are under the persuasive power of the spirit of Him who came not to be ministered unto but to serve others?

If we are to help young people to make their vocational choices in a Christian way, we must help them to hear God's "call" for their complete commitment to the finding and doing of His will in their daily work as in every other area and relationship of life. To do this, they must understand what Christians mean by "vocation," which might be summarized in this way: "All Christians are called by God (1) to the systematic and persistent doing of needful work (2) that contributes to the common life (3) through the development and use of the powers and capacities of each."

We do not divide vocations or types of work in the Catholic way between "sacred" and "secular," but

we do discover that there are two clear distinctions that must be made: The first distinction will be upon the basis of the type of work; the other will be determined by the way a man works and the motives which control his activity.

For a particular type of work to be a possible "vocation," that is, a field into which God would call a man, it must involve the doing of work that needs to be done and that makes the common life richer and more worth-while because of the labor of this individual. It must be work that is "socially useful." Christians are never "called" into any type of activity that is un-social, that tends to destroy or weaken personality, or that causes a person to treat others as means to his own ends. It is not always easy to apply the Christian standard and there is no Christian legalism that relieves an individual from facing the issues intelligently for himself. Nevertheless, it is possible to discover in a broad way the types of work to which God never calls a man: Is it "socially useful" to drive a beer truck? to work in a munition factory? to create artificial desires through false or misleading advertising or high-pressure salesmanship?

Even within types of work to which God does call men, a man may be un-Christian because of selfish, pagan motives or because "he does not do an honest day's work." Is it not even possible that a man might be a doctor for what he can get out of it? or a minister because he can be his own boss and have high social standing in the community and be the "head" of the church? The second distinction, therefore, is in terms of one's reason for working and the way one works.

It may require a trial in several fields before one finds the particu-

lar type of work to which he is best fitted, but in every case a Christian must make his decision in the light of an intelligent application of "the life and the teachings of Jesus." It is that fact which calls for the enlistment of pastors, college faculty members and church school teachers to prepare themselves to assist Christian youth in facing vocational choices. Thus, can we enter into the Youth Crusade!

We differ as individuals very widely in our "gifts," our capacities, abilities and interests, so that it is never easy to make a vocational choice. The choice should always be made in the light of a careful analysis of what the particular type of work involves, of the individual's interests and aptitudes, of the opportunities for employment in that field and of the amount and kind of educational preparation necessary for those who would give themselves to this type of work.

Birmingham-Southern Cited for Archaeological Interest

Joining in the national celebration of Biblical archaeology Birmingham-Southern College (Birmingham, Ala.) had as lecturer, November 30, Professor S. V. McCasland, of Goucher College, Baltimore, Md. Dr. McCasland, who last year was annual professor at the American School of Oriental Research in Jerusalem, gave an illustrated lecture on the excavations in which he participated at Solomon's seaport of Ezion-Geber, and on explorations in the region of the Edomites and Nabateans. He also spoke to the Birmingham Anthropological Society.

Dr. McCasland's lectures are part of an endowment campaign for the American Schools in Jerusalem and Baghdad.

The Youth Crusade and Evangelism

HARRY DENMAN *

JOHN THE BAPTIST, young crusader of the wilderness, was put in prison because he had the courage to go to the palace and crusade against the sins of the palace. This always happens when any crusader talks about specific evils rather than generalizes about the sins of the world.

After the Crusader of the Wilderness, came another Crusader. He took up where John the Baptist left off. Jesus, the Crusader of Galilee, came preaching, "The Kingdom of God is at hand. Repent ye and believe." Not content with being a Crusader himself, he enlisted other crusaders. He called two young men to become fishers of men. He called two other young men to become menders of souls rather than of nets.

Like those young early Christians, the present generation of youth has its own Youth Crusade. Today the Methodist Church is giving her young people an opportunity to crusade for Christ. I do not know any better way for them to begin than to do as those first Christian Crusaders did, that is, "proclaim the Kingdom of God is at hand. Repent and believe."

Our Church has created the Fellowship of Evangelism where young people on our campuses and in our churches may band themselves together to pray for this Kingdom of Christ—to work for it and to witness for it; to work as youth to discover the nature and purpose of the

Christian Church, and to make effective in personal and social living today the life and teachings of Jesus.

The great American revival started at Yale University, which brought about a great youth crusade to evangelize the world, and which started our first missionary enterprise to come from America.

Perhaps the next American revival of religion will begin on one of the campuses when some young woman or man gives herself or himself completely to be used by God for the Kingdom of Christ. Is it too much to expect? Write to the Department of Evangelism, 626 Doctors' Building, Nashville, Tennessee, for literature and other information about the Fellowship of Evangelism and how it may help in the Youth Crusade.

Hendrix College Alumni Honor President Reynolds

A three-day program sponsored by the alumni of Hendrix College (Conway, Ark.) and the Association of American Colleges, honored Dr. J. H. Reynolds and celebrated the 25th anniversary of his presidency of Hendrix.

Numerous congratulatory telegrams and public addresses paid recognition to the outstanding service of President Reynolds and his educational leadership. In connection with the event, R. Percy Goyne, alumni secretary, announced the completion of the \$25,000 silver anniversary fund which was raised as a token of esteem for President Reynolds. A scroll bearing the names of 584 contributors was presented Dr. Reynolds, and also a certificate of membership in the Sons of the American Revolution. The Arkansas Education Association of which Dr. Reynolds has long been a member and leader, presented a medalion in appreciation of his leadership.

* Secretary, Commission on Evangelism, Methodist Episcopal Church, South.

Book Reviews

THE ART OF COUNSELING. By Rollo May. Cokesbury Press, Nashville, Tennessee, 1939, 244 pages, \$2.

THE ART OF COUNSELING is a delightfully interesting but withal a thoroughly practical and scientific treatment of a subject which at the present time holds a large place in popular interest. Consisting as it does of an adaptation of materials originally used in a series of seminar lectures given at Lake Junaluska in 1937 and at Mt. Sequoyah in 1938, the volume will doubtless receive a particular welcome at the hands of readers of CHRISTIAN EDUCATION MAGAZINE.

By those in attendance at the Leadership Schools in which Dr. May served, he will be remembered as young, affable, a vigorous and courageous thinker and as one peculiarly fitted in training, experience, and personal qualities for leadership in the intricate area of counseling. By others he will be remembered as a contributor of some challenging articles to previous issues of CHRISTIAN EDUCATION MAGAZINE.

With characteristic directness Dr. May in this book enters upon the exploration of a new but increasingly important field. He proceeds upon the premise that "counseling is an art but one which can be peculiarly stimulated and developed." He adheres to the newer concept of personality and shows himself to be well versed in the modern and scientific viewpoints of such authorities as Freud, Jung, Rank, Kunkel, and Rhine. Dr. May makes especial use of the works and discoveries of Alfred Adler of Vienna, under whom he studied and with whom he was for a time closely associated.

The volume carries an introduction by Dr. Harry Bone, a prominent consulting psychologist of New York City.

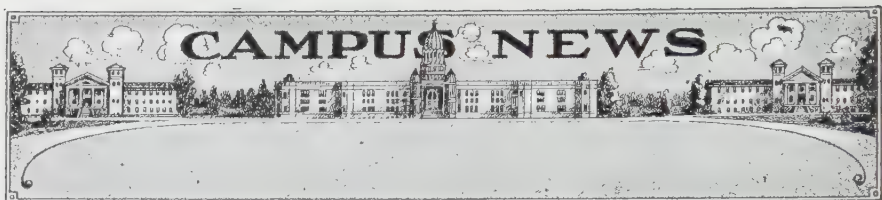
The treatment followed is comprehensive. The author deals broadly with underlying principles, then moves to a consideration of practical steps, discussing specifically such subjects as ministerial counseling and setting up a counseling program in an educational institution. A later section discusses such ultimate considerations as religion and mental health. Here critical but objective examination is made of the claim sometimes expressed that religion is a neurotic influence. The writer counters by setting forth the importance of a reasoned religious commitment in the attainment of a normal personality. "Psychotherapy," he says, "needs theology."

The book should be helpful to pastors, church school teachers, high school principals and teachers, camp directors, deans, college professors, and to all who stand in a counseling relationship.

B. M. M.

Leaders and the Christian College

"The Christian school, like the story of the minister's son, furnishes an interesting theme for those who give themselves to a study of the forces which enter into the making of great men in American life," stated an editorial in the *New Orleans Christian Advocate*, which offers the following interesting facts concerning the place of Christian colleges in the nation's life: "It is said that eight of our Chief Justices were college men, seven of them graduates of Christian schools. Eighteen of the nation's Presidents have held college degrees, sixteen of them from Christian schools. Likewise, eighteen of twenty-five Masters of American Letters were college men, and seventeen of them were from Christian colleges. Two-thirds of the members of Congress whose names are in 'Who's Who?' are graduates of Christian colleges." —*Selected.*



Missionary Officiates at Laying of Cornerstone

E. Stanley Jones, probably the world's most noted missionary, officiated at a cornerstone laying service at Florida Southern College, Lakeland, Florida, when faculty, students, alumni and friends of the institution participated in what are believed to be the most elaborate and significant ceremonies in Southern's history of fifty-three years.

The observance Thanksgiving Day marked the beginning of construction of a chapel, one of the twelve buildings that will constitute the \$1,000,000 Foundation named in honor of Dr. Jones and in recognition of his service to humanity in spreading the Christian gospel as missionary in India, as leader of a national interdenominational preaching mission in the United States in 1936, and as author of books which have been published in twelve languages and have reached a sale of 800,000 copies.

The chapel, first of a group of buildings that will extend across the campus, was designed by Frank Lloyd Wright, who designed the earthquake proof Imperial Hotel in Tokyo, Japan. He is acclaimed by many as the greatest architect of the twentieth century. Wright has said that Southern's chapel will be the masterpiece of his career. The chapel will be eighty-four by one hundred and two feet, with an eighty-five-foot tower and chimes. Worshipers seated in the auditorium that will accommodate one thousand will be able to look upward through the tower for nearly eighty feet,

with sunlight streaming through scores of sheets of colored glass.

Dr. Ludd M. Spivey, Southern's president, announced that the architecture of the Foundation would be a new pattern for college buildings and indigenous to Florida. Gardens and courts will connect the buildings.

Brevard Sponsors Many Student Organizations

For the purpose of giving its students a well-rounded program, Brevard College (Brevard, N. C.), maintains organizations of many types. There is the Boosters' Club, whose purpose is to sponsor programs that will benefit the college and help build a better school spirit.

The Airplane Club is designed to promote interest and develop efficiency and skill in model airplane construction and flying.

The Christian Student Movement aims to integrate, improve, and extend religious experiences and activities at Brevard.

The Commercial Club seeks to stimulate a closer co-ordination of the business students and the firms actively engaged in business.

The Dramatics Club gives members the benefit of study and practice of drama and stage work and adds variety and entertainment to campus life.

The Fireside Club copes with problems of a social nature, such as introductions, dining room etiquette, and various problems involved in family life and young men and young women relationships.

The Folklore Club is dedicated to increasing interest in and knowledge

of traditional customs, beliefs, and sayings, which have been preserved among a people.

The Forensic Club encourages debating and after-dinner speaking; International Relations Club seeks to keep abreast of events of international significance; the Monogram Club promotes good sportsmanship in every phase of athletics. Other clubs include the Medical Science; Ministerial; Missions; Photo; Nature; and Travel, in addition to a number of literary societies and associations.

Words of a Philosopher and a Challenge to Christian Education

A distinguished British thinker, Prof. C. E. M. Joad, head of the department of Philosophy and Psychology in the University of London, recently said to a summer school of teachers: "Science has given us powers fit for the gods, yet we bring to their use the mentality of school-boys and savages. The symbol of this is the airplane, the greatest of man's inventions, which nevertheless threatens his civilization with destruction. The superman made the airplane but the ape has got hold of it. To step on foot throttles, insert coins into metal slots, scan headlines, crowd through clicking turnstiles, turn on the radio, hurl ourselves over the surface of the earth in a mechanism propelled by petrol—these constitute the modern notion of entertainment. Men of genius by the dozen, men of talent by the hundred, labored in order that the radio might be. A miracle was performed, but with what result? Science, in short, has provided in abundance the means to the good life, but it has not taught us how to live."—*Selected*,

Prayer of a College Student

Help me, O Lord, in this world of turbulent activity, to keep my feet upon the ground and my chin up.

Set for me a goal—so high that I must ever strive to reach it. And give me strength to keep that goal before me through all adversity.

Free me from the shrouds of morbidness and animosity, that I may make lasting friendships among those with whom I come in daily contact.

Give me, O Lord, a receptive mind—keep it alert, observant and ever sensitive to true values. Help me to seek truth and to recognize truth.

Keep my mind clear; to think and to express my thoughts with distinctness and sincerity.

Help me to keep my life balanced and my interests varied. Grant that I may acquire both basic learning and social graces, without becoming a slave to either.

Forgive my indolence and carelessness, and help me to see my faults, admit them, and endeavor to correct them.

Help me to conform to this social world in which I live, without losing my originality or my own ideals.

And when my years here are spent, grant that I may leave, not merely with a college education, but with the ability to make myself and others happy.—*John Rice, Central College, Mo.*

From Millsaps College to every Methodist pastor in Mississippi went in December a suggested program for Student Recognition Day, together with a special request that due attention be given in each church to this important emphasis. The suggested program was taken from the November - December CHRISTIAN EDUCATION MAGAZINE and adapted to the purposes in hand by the Department of Religion.

Newsy Odds and Ends

MAUD M. TURPIN

ST. ANDREWS' CHAPEL, open for prayer and meditation every day, and also the scene of semi-weekly prayer meetings, is a recently established shrine for solitude-seeking students of Emory University (Atlanta, Ga.). The chapel is located on the second floor of Glenn Memorial, the university church.

* * *

More than 50 girls at Wesleyan College (Macon, Ga.) have found the answer to paying one's way through college. Among the plain and fancy jobs are coaching, typing, dry cleaning, shoe repairing, flower selling, switchboard operating, dining room, bookstore clerking, office assistance, receiving the "date," and notifying the "dated" of his arrival. These and other jobs help the Wesleynne to pay her college expenses.

* * *

Dr. Hubert Searcy, President of Huntingdon College (Montgomery, Ala.), delivered the welcome address before delegates to the annual meeting of the Classical section of the Alabama Educational Association.

* * *

Seven Duke University faculty members and 33 students were recently made members of Pi Gamma Mu, national honorary social science fraternity. Dr. Charles A. Ellwood, head of the Duke sociology department is former national president of the order.

* * *

Dean W. E. DeMelt of Florida Southern College (Lakeland, Fla.) extols youth, and out of long experience as an educator says students are improving each year. He cites education, religious influences and the sobering effect of the de-

pression as factors in the improvement. "High school students, as well as college students, are as virtuous as ever, though less modest," declares Dean DeMelt.

* * *

Pending Methodist Unification, the Tennessee Conference, Methodist Episcopal Church, South, voted temporary suspension of its Cumberland Mountain School (Crossville, Tenn.) following the Christmas holidays, December 22. Arrangements were made to protect the contracts of teachers and employees and to furnish educational facilities to the students, so that no hardship would be incurred by anyone as a result of the closing.

* * *

A five-day student youth parley at Florida Southern College (Lakeland, Fla.) had as its theme "What It Means to Live in a Christian Democracy," with the Rev. J. Wallace Hamilton, of St. Petersburg, giving a series of addresses. The parley was sponsored by Southern's recently established chair of Democracy.

* * *

More than 200 fathers of undergraduate men from 12 states attended the fifth annual "Dad's Day" celebration at Duke University (Durham, N. C.).

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Recent purchase of 200 acres adjoining the present campus brings the acreage of Emory University (Atlanta, Ga.) to 500 acres.

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A charter has been granted by National Honor scholarship Fraternity, Phi Theta Kappa, for the or-

Christian Education Magazine

ganization of Gamma Upsilon chapter of Phi Theta Kappa at Louisburg College (Louisburg, N. C.).

* * *

Southwestern University (Georgetown, Texas) holds the record of being the oldest college in Texas. Southwestern will celebrate its centennial in 1940.

* * *

Sponsored by the Catholic Students' Club of Duke University (Durham, N. C.) the Rev. Thomas Vernon Moore, professor in Catholic University, Washington, D. C., delivered a series of lectures in Duke's York Chapel. His subject was "Religion and Mental Hygiene."

* * *

Dr. Leonard Rigglesman, president of Morris-Harvey College (Charleston, W. Va.), has been elected District Governor of Kiwanis for the State of West Virginia.

* * *

Benjamin Owen, a graduate of the Juillard School of Music in New York, has been appointed to the professorship of piano in the department of music at Hendrix College (Conway, Ark.).

* * *

Scarritt College for Christian Workers (Nashville, Tenn.) celebrated "White Christmas" by an Advent Service featuring Christmas anthems and chorales, and a gift to Jewish Relief.

* * *

An all-South debating tournament drew speakers from seven states to the campus of Millsaps College (Jackson, Miss.). In addition to Millsaps, who entered three girls' and three men's teams, the following schools were represented in the tourney of December 2 and 3: Louisiana State Normal, six teams; Spring Hill College, three teams; Arkansas State Teachers' College, three teams; Ouachita College (Ark-

adelphia, Ark.), five teams; State Teachers' College (Memphis, Tenn.), four teams; Hendrix College (Conway, Ark.), four teams; Mississippi College, three teams; Belhaven College, one team; Bethany College, one team; State Teachers' College (Springfield, Mo.), two teams; University of Alabama (Tuscaloosa Ala.), one team; and Louisiana College, one team.

* * *

Dr. W. A. Smart, of Emory University (Atlanta, Ga.), was guest speaker at Brevard College (Brevard, N. C.) under the auspices of the Ministerial-Missions Club of the college.

* * *

With the unification of American Methodism, following the Uniting Conference which convenes April 26, 1939, Methodism's educational assets will include 139 institutions of learning; a student body of 93,941 and financial resources amounting to approximately \$295,000,000.

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A campus questionnaire failed to find agreement among the student body of Wesleyan College (Macon, Ga.) as to a suitable mascot. Agreeing that it must be "cute," "swell," or "fine" and also symbolic of the "oldest and best," Wesleyannes failed to concentrate upon any of the nominations, ranging from an elephant (symbolic of o and b) to a Persian cat.

* * *

A campus innovation was "Sadie Hawkins Day" at Morris-Harvey College (Charleston, W. Va.) when, with the permission of the creator of the "Lil' Abner" comic strip, the coeds had a chance to "get their man." Approximately 50 men and women took part in the frolic and impersonated "Marrying - Sam," "Lil' Abner," "Daisy Mae," and other Dog Patch notables.

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The "Galleon" a student publication issued semi-annually by McMurry College (Abilene, Tex.) holds high rating with the Texas Intercollegiate Press Association.

* * *

Two hearts with but a single thought are fourth generation Emory University (Atlanta, Ga.) freshman Sigma Chi pledges, Pittman and Few, great-grandson of the late Dr. Isaac S. Hopkins, one-time president of Old Emory and first president of Georgia Tech, and Howard Few, great-great-nephew of Emory's founder and first president, Ignatius A. Few.

* * *

Nine students of Millsaps College (Jackson, Miss.) get national collegiate recognition in the 1938-39 Who's Who among students in American universities and colleges. They are Edwin Edwards, Wiley Critz, Ruth Wroten, William Hardy Bizzell, Lillian Douglas Swayze, Blanton Doggett, Glenn Phifer, Donald O'Connor, and Clara Frances Dent.

* * *

More than 1,700 trees on the Connecticut State College campus were destroyed in the recent east coast hurricane.

* * *

Antioch College (Yellow Springs, Ohio), in co-operation with the Chicago Farm Bureau, is giving two courses in Co-operative Economics this winter. The introductory course is for students, high school and vocational education teachers, co-operative board members and managers. The advanced course is for students who have taken the elementary course and for co-operative employees. The courses are open to both resident and non-resident students.—*Consumers Co-operation.*

Teachers College, affiliated with Columbia University, believing that a wife may be instrumental in making or breaking her husband's career, has introduced seventeen courses for wives of school men, to equip them for their responsibilities as wives of teachers. The Theological Seminaries might take a hint and offer courses for wives of ministers, as the wife of a minister has even a greater influence upon her husband than has the wife of a teacher.

* * *

Mexican public schools, according to *Scottish Rite News Bureau*, are increasing at the rate of one thousand per year. In 1936, 140 such schools have been established in Indian communities of the country. These schools are being established by the Secretariat of Education, under a six-year plan of the Government of Mexico to establish a thousand schools a year. Whatever faults may get into the working of the plan, we are inclined to believe that no more constructive step has been taken since the days of the conquest of Mexico by Cortez.—*Selected.*

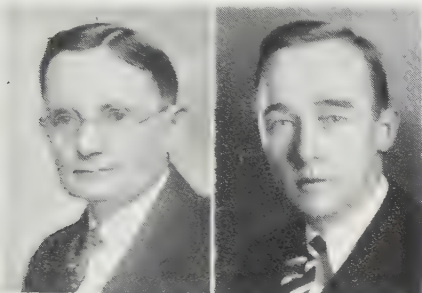
Unique Programs of Music at Athens College

UNDER the direction of Frank M. Church, head of the Department of Music and director of Fine Arts, Athens College, Athens, Alabama, presented recently the first of a series of unusual student recitals. In the first recital students from several different states appeared. In the second recital, scheduled for early in December, music from many nations will be featured, selected musical works done by composers from some thirteen different countries being scheduled for presentation. Other similar recitals will follow at intervals throughout the year.

Christian Education Magazine

New Council Presidents

CHRISTIAN EDUCATION MAGAZINE is pleased to present herewith the newly elected presidents of the



CLEM BAKER

L. L. GOBBEL

Educational Council. At the meeting of the Council recently held in Nashville, Mr. Clem Baker, veteran Executive Secretary who has held that position in the Little Rock Conference since 1915, was elected president of the Local Church Section, and Dr. Luther L. Gobbel, President of Greensboro College, Greensboro, N. C., was elected president of the College Section.

CHRISTIAN EDUCATION MAGAZINE congratulates these leaders on the confidence thus expressed in them by the Council and on the unique and significant opportunities which will be theirs to aid in giving proper form and direction to the field and institutional program in the area of education under united Methodism.

A complete list of officers elected by the Council is given below:

LOCAL CHURCH SECTION

President: Rev. Clem Baker, Executive Secretary, Little Rock Conference.

Vice-President: Mrs. A. A. Barber, Director of Religious Education, First Methodist Church, Dallas, Tex.

Secretary-Treasurer: Rev. M.

Earl Cunningham, Division of Leadership Training, General Board of Christian Education.

COLLEGE SECTION

President: Dr. L. L. Gobbel, President of Greensboro College, Greensboro, N. C.

Vice-President: Dr. Umphrey Lee, President of Southern Methodist University, Dallas, Tex.

Secretary-Treasurer: Boyd M. McKeown, Department of Schools and Colleges, General Board of Christian Education.

Three Colleges Sponsor Joint Library Project

THREE institutions of higher learning located in Nashville, Tenn., Vanderbilt University, George Peabody College for Teachers, and Scarritt College for Christian Workers, have just completed a campaign to fulfill conditions of the \$1,000,000 grant from the General Education Board, whereby a great joint library will provide resources for study and research and will make Nashville a great library center as well as a university center.

In addition to providing ample facilities for reference and research, the joint library project will accumulate an outstanding collection of books, manuscripts, diaries, and other human documents dealing with the history and development of Tennessee and the entire southeastern section of the United States.

According to a recent article in the New York *Christian Advocate* Lowell Thomas, author and news commentator of the radio and the movies, is a second-generation Methodist and a B.A. and M.A. graduate of Denver University, a school of the Methodist Episcopal Church.

The "Persons" in School and at College

WE mean that besides the formal classwork, books in general, rules, meetings there are influences which often most powerfully affect us. These are the persons, personalities, we meet in school and at college.

There are the students. We remember what our old college president said at the beginning of the fall term: "I can soon tell the character of a student by the group he joins." The other students many a time have either a good or bad influence, markedly.

Then there are the teachers. More than what they know, or their ways, so often their character, their personality takes hold of a student, or repels. Good and great teachers have *made* men and women out of their pupils, in Sunday school and in the highest schools. We remember old students telling how in the days of President Northrup of the University of Minnesota, when some great man even was to speak at chapel or convocation, the students would say, "Let's go hear Prexy introduce him anyway." "Prexy" stood high, not alone for his speaking, but his noble character.

And in the study of history, of science, of literature, of art, we learn to know men and women who call forth our best feelings of admiration and love. And they many a time become influences for life. Think only of characters in history, of men in science like Newton and Pasteur, and others.

But more than all of these, in our Christian schools, our colleges, our Sunday schools, there is one Person we want our boys and girls to learn to know, love, trust, serve with their whole heart. That is our Lord Jesus Christ. He has made other Christian characters what they are,

and we would aim above all else to help our boys and girls, our youth, to an intelligent, conscious, confiding relationship with Him.—*Our Young People*.

Ten Marks of an Educated Man

HE keeps his mind open on every question until the evidence is all in.

He always listens to the man who knows.

He never laughs at new ideas.

He cross-examines his day dreams.

He knows his strong point and plays it.

He knows the value of good habits and how to form them.

He knows when to think and when to call in the expert to think for him.

You can't sell him magic.

He lives the forward-looking, outward-looking life.

He cultivates a love of the beautiful. —*The Cathedral Chimes*.

THE interpretation of the Christian faith to college and university students has long been a major activity of the Rev. Dr. Hiel D. Bollinger, secretary for Wesley Foundations of the Board of Education of the Methodist Episcopal Church. Dr. Bollinger has spoken recently at the Ohio State University, the University of Wisconsin, Cornell University, and at Iowa Wesleyan College. He taught a course on "College Students and Social Action" at the Young People's Conference at Mount Sequoyah in July.

In matters of religious faith American students reflect clearly the home and community background out of which they come, Dr. Bollinger points out. "It is important to take the student where one finds him and to lead him on to more adequate interpretations of religion," he explains.

Youth and the Church

(Excerpts from an address delivered at the Educational Council by Dr. G. Ray Jordan.)

When we are altogether honest, we are painfully aware that the church has not realized the untold resources it does have in its young people. . . . If the spirit of Christ guides and controls the Church, its leaders must include the younger generation in all its plans. There was no one outside the circle of Jesus' interest. . . . The Church must be interested in the younger generation if it saves its own life; its very future is dependent upon those who are to carry on in the years that lie ahead. Now, however, more than ever before, the Church needs to hold with a mighty grip all its youth. . . .

There are those today who, to speak quite modestly, are as earnest in their religious devotion as any generation in the past has been. They want to deal with it realistically. They desire the fact and will be satisfied with nothing less than a definite application of Christianity to life. Furthermore, the young people who are vitally interested are undoubtedly equal in number to those older persons who take religion seriously. . . .

Our young people who are intellectually keen know that war itself is essentially the result of people not believing in God. . . . They know that it is practical atheism which sets *things* above *men*. It is this realistic outlook on religion and life that causes youth to want to do something about religion in a very practical way. . . .

The younger generation offers at least a splendid minority who are still unselfish and who live in hopeful expectancy. If we are wise, we will not merely use such resources;

we will work eagerly and earnestly with these persons! . . .

Our hope is that we shall use the unrealized resources of personalities to such an extent that they will make possible a stronger church than any of us have ever dared dream is possible in this world.

Frank L. Turner Becomes President of McMurry College

Rev. Frank L. Turner, member of the Central Texas Conference, and until recently pastor of First Church, Ballinger, has been elected president of McMurry College and has taken over the duties of that office. Dr. Turner is a graduate of Southwestern University, Georgetown, Tex., and for several years has served pastorates in the Central Texas Conference. In his new post he succeeds Dr. T. W. Brabham, who resigned in November to re-enter the pastorate and who has been appointed to First Church, Roswell, N. M.

American College Students Need a Cause

That the modern college student is the best-looking, best-dressed, gayest, friendliest, most honest young man or woman of the century was the claim made by Dr. E. Stanley Jones, missionary leader, as he left America *en route* for India. Dr. Jones has just completed two months as one of the headline speakers on the University Preaching Mission, a panel of world-renowned Christians which has been visiting university campuses throughout America under the auspices of the Federal Council of Churches. "But they are absolutely lacking in a cause," Dr. Jones stated.

"This generation of youth is the finest we have ever had," he said. "It is more open and frank and honest than the generation to which

I belonged, but it has no cause, nothing to which it can give itself supremely to live for and die for."

Dr. Jones suggested that one of the reasons for youth's lack of purpose was the closing of doors which an adult-dominated society controls. "I have been converted to youth since I have been back in America," he went on. "I thought they were blasé, fed up, cynical, and sophisticated. They're not. They are just raw human material—honest, confused some of them, inwardly empty, wanting a cause."

"We of the older generation ought to be able to step up and say, 'We have the cause, and we are going to give it to you in the name of God,'" Dr. Jones concluded.—*Christian Advocate*.

"During 1936, income in the United States was 61 per cent more than in 1932. Expenditures for beer increased 317 per cent, whiskey 220 per cent, cigarettes 48 per cent, theaters 41 per cent.

"Gifts to colleges decreased 18 per cent, to community chests 24 per cent, to benevolences 29 per cent, and to churches 30 per cent.

"Americans give 2 1-3 per cent of their income for social and religious welfare."—*Educational News Bulletin*.

"Education in religion has one supreme purpose. It is to give a vision of life and to afford a training which will make that vision effective in living."—*Raymond C. Knox in "Religion and the American Dream."*

"The sign of spiritual maturity is in the willingness to accept responsibility which no one can blame you for avoiding."—*Rev. Sidney McCammon*.

Dr. J. Harris Purks, professor of physics at Emory University, has been appointed dean of the College of Arts and Sciences at Emory. He will succeed Dr. Goodrich C. White, who has been promoted to vice-president of the University. Dr. White will continue as dean of the Emory Graduate School.

When I think of this, I am reminded of a statement of a French attorney, whose client had pled guilty and stood before the court for sentence. Looking up at a crucifix above the bench, the lawyer exclaimed, "Why does Sandot, the murderer, for the first time in his life see the Crucified One here in this hall where the law will punish him? If his attention had been directed to the Crucified One while he sat on the benches of the school, he would not now sit here on the bench of infamy." There is an unparalleled need everywhere for the spiritual vision, the trained mind, and the disciplined will.—*The Christian College as a Spiritual Force*—*Hugh A. Kelsey—Christian Education, June, 1937*.

The Church needs to regard her colleges as experimental stations, social laboratories, testing and proving grounds for advancements in living.—*Dr. Oscar F. Blackwelder—"The Church's Responsibility for Higher Education"—Christian Education, October, 1937*.

The tide does not apologize for invading our shores; the sun does not apologize for invading our sky. Neither should the church-related college apologize for causing great ideas and mighty moralities to invade the minds of students.—*President Clyde E. Wildman, DePauw University, Atlanta Addresses*.

Our Christian Colleges

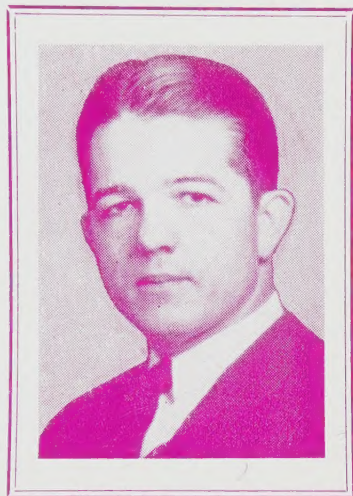
Are Best Known by Their Fruits

A regular feature honoring representative young alumni and alumnae of Methodist colleges. Nominations are invited from our colleges or from any friend of Christian education

Presenting
GERALD C. MANN

S. M. U., 1928

Home Address, Dallas, Tex.



● From a retiring freshman to the Attorney-General of the State of Texas is the brief but astounding record of Gerald C. (Gerry) Mann, graduate of Southern Methodist University in 1928.

It is only a decade since Mann won the admiration and respect of his colleagues by outstanding achievements in the fields of learning, religion, athletics, and extra-curricular activities.

A good scholar, Mann fared well in his academic studies. Too, he taught Sunday school classes each week during his four-year tenure at S. M. U. While playing intramural football in his freshman year, he discovered that he possessed the uncanny ability to toss a pigskin with unerring accuracy.

Coach Ray Morrison, developer of the rapid-fire pass and razzle-dazzle system, took Gerry and taught him the finer points of the game; Mann won All-American honors at quarterback in his senior year. Gerry also lettered three years in baseball and served as president of the S. M. U. student body in 1927-28.

After his graduation in 1928, Mann attended Harvard, where he studied law and preached until he received his LL.B. degree in 1933.

Opening a law office in Dallas, this promising youngster practiced for one year, then received an appointment as Assistant Attorney-General under Gov. James V. Allred. In 1935 he was appointed Secretary of State. This year Mann waged a successful campaign for the office of Attorney-General, and his proponents look into the future and suggest the governor's chair within a decade.

